

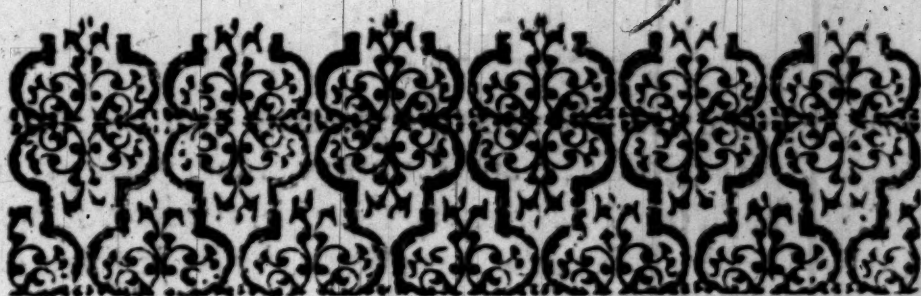
THE
First parte of Pasquils Apo-
logie.

Wherin he renders a reason to his friendes
of his long silence : and gallops the fiede with the
Treatise of Reformation lately written
by a fugitiue, *John*
Penrie.



Printed where I was , and where I will bee
readie by the helpe of God and my Muse, to send
you the May-game of Martinisme for an interme-
dium, betweene the first and seconde
part of the Apologie.

Anno. Dom. 1590.



THE FIRST PART OF PASQVILS APO- LOGIE.



If it be a vanitie and vexation of hart, for a man to toyle in hys life to gather treasure, when he knowes not whither he be wise or foolish that shall inherite it: we may thinke the sweat of our spirits to be somewhat friuolous, which write & print, when we cannot tell whether they will prooue sober or franticke to whom we leaue the possession of our labours. It is nowe almost a full yeere, since I first entred into the lystes against the Faction, promising other Bookes which I keepe in yet, because the opening of them, is such an opening of waters, as will fill the eares of the world with a fearefull roaring. Were I but a dogge, wise men would suffer me to bay in the defence of mine own maister, but being a liuely stone, squared and layd into Gods building, by the hands of many excellent workmen in the Church of England, when I see the theefe, and the sence of Church-robbers is in my nostrils, shall I not lay out my throat to keepe them off?

I know, that since the beginning of all these broyles in our Church of England, not onely the L. Archb. of Canterburie in his learned works, but many other reue-

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rende, religious, and worthy men, both at Paules-crosse, and the Pulpits in Cittie and Country, haue with great skill and sobrietie, toucht euery string of the holy scriptures, and warbled sweetlie, to cast out the foule spirit of the Faction with Dauids harpe: but their madnesse on the contrarie part hath so encreased, that their attempt is still to naye our best men to the wall with the speare of slander.

By these euentis you may easily perceiue what successe they are like to haue, that deale with so leaden and sandie braines, he that hazards his time and cost to teach them, aduentures to waken the drowfie out of a dreame, their heads fall downe the lower for the lifting vp, and they defile vs with dust when they shake themselues.

I could for my part be well contented, to throwe my selfe at their feete with teares, and entreatie, to stop their course: that the weake (for whom Iesus Christ hath dyed,) may not see vs runne one at another like furious Bulles, foming, and casting out those reproches, which heereafter we shall neuer be able to wipe awaie; and when we should ioyne to encounter the common enemy, the first view of each other, wil enforce vs to braule againe. But seeing sobrietie will doe no good, let them be well assured, that if I catch such a brimse in my pen as I caught the last August, I will neuer leaue flynging about with them, so long as I finde anie ground to beare me. Contention is a coale, the more it is blowne by dysputation, the more it kindleth, I must spit in theyr faces to put it out.

Euer since the last Michelmas Tearme, many thousands of my freendes haue looked for me, whom I am loath to enforce to loose their longing: and though in silence I gloate through the fingers at other matters, yet am I not carelesse of the quarrell nowe in hand. The peace of Ierusalem, which the faithfull are bound to pray for, is the onely thing that hath brought me to thys long
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and quiet pause; wherein I haue set the example of Dauid before mine eyes, seeking with my hart a surcease of Armes, euen of those that hated peace, and prepared themselues to battaile when I spake vnto them. The case so standing, I trust I am worthy to be held excused, if I muster and traine my men a newe, that the enemies of GOD, and the state wherein I liue, may be stoppt of theyr passage and driuen backe, or vtterly foyled in the field and ouerthrown.

My labour in this peece of seruice will be the lesse, because the byshop of my soule, my L. Archb. of Cant. strooke off the head of the serpent long agoe, it is nothing but the tayle that mooueth now. Some small rubs, as I heare, haue been cast in my way to hinder my coming forth, but they shall not profit. It is reported, that a student at the Lawe, hath vndertaken to be a stickler betweene vs all, his booke is not in print, and I came a day short of the sight of the coppie of it. For any thing I heare, he quenclith the strife with a pinte of water and a pottle of fire. I little thought his leysure would haue suffered him, to haue any more then a common kinde of knowledge, in matters so farre remoued from the course of his studie, place, and calling.

They that are most conuersant in the Scriptures, finde the booke to be shut with many seales, it is not for euery finger to breake them vp; the word is a treasure kept vnder many locks, which are not to be opened with euerie key. He onely that hath the key of Dauid, hath graunted out a commission to the lippes of his Priestes to come within it. So that if I doubt of any matter there, I may not knocke for it at the Chamber-dore of a common Counsellor, but haue recourse vnto them, whom God himselfe appointed to teach Jacob before any Inne of courte was reard. I can tell him that *M. Bucyr*, *Peter Martyr*, and that auncient *Entellus* of the Church of England the B. of Sarisburie, haue trauaist our Church with

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with as graue a gate as he, and founde nothing in it to stumble at. Therefore what I say to him, I say to the rest of our Reformers, whose tongues are so busie to licke out the moates of their bretherens eyes, if they haue any wisdom in theyr vessels, let them be carefull howe they lende it out, least that when the suddaine shoute of the comming of the Bridegroom shall be giuen, and euerie virgin would be glad to trimme his owne Lampe, there be not enough for them and others.

Some other things there are that made me looke backe, and measure the rase I had runne alreadie, before I bid any man the bace againe. To this I was stirred vp, by the dislike that some had of the ierke which I gaue to Fryer *Sauanarol*: ô quoth one, he was the first that inuented our Religion; this fellow seemes to haue a Pope in his bellie as bigge as *Alexander*, he would make you beleue, that our Church hath borrowed the light of her Torche at a Fryers Taper, which is far otherwise. Our Religion in England is no newe excrement of the braine of man, but drawne out of the fountaine of all trueth, God himselfe, who spake in olde time to our fathers, to *Adam*, to *Enoch*, to *Noah*, to *Abraham*, and so downward, to the Patriarches & Prophets that were all vnder the clowde, and sawe the promise a farre of, which was in the latter daies made manifest to vs in Iesus Christ. Our fayth and Religion, is the fayth and Religion of our father *Abraham*, fulfilling the prophecie of *Zacharie*, who told vs before, that all nations should take holde of the skyrte of a Iewe, and say, we wyll goe with thee, we haue heard that God is with thee. Considering what was the hope of our fathers, and the hope of vs, what was preached to them, & what to vs, our Religion may say with the Sonne of God; *I came out of the mouth of the most Highest.*

I tooke another nybling like a Minew about *Bezars Icones*, where you shall finde commendation is giuen to
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Sauanarol, and the fishe that was strooken with *Bezas* hooke, is *Percevall the plaine*, but because his hande so shooke when he carried his coppie to the Presse, that he crost his accusation out againe, I will sheath euery weapon I had drawne in my defence. Onely: I will giue the Readers to vnderstand, that the commendations which eyther *M. Foxe*, or *M. Beza* do giue to *Sauanarol*, are to be attributed to the best parts that were in him, that is, to the glimmering he had of the face of God in so darke a time, wherein he inueighed against the pride of the Court of Rome, a matter that *Petrarche* the poetickall Priest touched as well as he; I can shewe you euen by the Sermons that spunne him a halter to stop his breath, he was no Protestant. For in some of them he taught the popish distinction of veniall and mortall sinne, in some he preached merit, in some the reall presence in the sacrifice of the Masse, and in the ende of his sixt Sermon made in *Florence*, vppon the finishing of *Noahs Arke*, consider what he sayth. *Io vi voglio riuolare vno secreto: che infino a qui, non ho voluto dirlo: perche non ho haunto tanta certezza, come ho haunto da diece hore in qua, ciascuno di voi credo che conoscesse el conte Giouanni della Mirandola, che staua qui in Firenze: et e morto, pochi giorni sono. Dicoui, che l'anima sua per le orationi di frati, & anche per alcune sue buone opere che fece in questa vita, et per altre orationi, e nel purgatorio. Orate pro eo. &c.* I wil tel you (saith he) a secrete, which to this day I haue refused to vtter, because I had no great certaintie of the matter vntill within these ten howres. I think euery one of you knew the Countie *Iohn Mirandola*, which liued here in *Florence*, and died within these fewe dayes. I tell you that his soule, by vertue of the prayers of the Friers and of some good works he did whilst he liued, together wyth some other prayers, is now in *Purgatorie*, pray for him.

See heere how many blaines breake out of the Fryer in a little space. A reuelation concerning merit, pur-

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gatorie and prayer for the dead. Therefore as *S. Ierome* commendeth *Origen* for his memorie, labour, and sharp sight into many places of holy Scripture, yet reproveth him for his errors: so I thinke well with *M. Foxe* and *M. Beza* of that which was good in Fryer *Sauanaroll*, though I compared him with *Martin* for hys factious head, pleading in Florence as *Martin* did in England for a newe gouernment, at such a time as *Armes* and inuasion clattered about their eares. It may be I am of some better sente then you take me for, and finding a *Machiauellian* tricke in this plot of innouation, I was the more willing to lay *Sauanarolls* example before your eyes, that hauing recourse vnto *Machiauell* in whom it is recorded, you might see *Machiauels* iudgment vpon the same. His opinion is, that when such a peaze may be drawne through the noses of the people as to beare a change, the Maisters of the Faction are most happie, they may doe what they lust without controlment.

I heard a byrd sing more then I meane to say, but riddle me, riddle me, what was he that told a very freend of his, he would owe neuer a pennie in England in one halfe yeere? His liuing considered, though it were fayre, the sale of all he possessed would hardly doe it, the time was so busie when he spake it, that no such largesse could be looked for at the hands of her Ma. who had requited euery penni-woorth of duetie with many a pounce offaueur long before: no fingring of Spanish coyne mought be mistrusted: & the Philosophers stone to turne mettles into gold, is yet to seeke; I cannot deuise which way so rounde summes could be so readilie compass, but by the spoyle of Bishopricks, Deaneries, and Cathedrall Churches, which very shortly after were stoutly pushed at. Credit me, hee spake somewhat neerer the point then himselfe was ware of, for if his soule be gone the way of the iust, his debt is already cancelled. Let him goe, let him goe, I could tell you myste-
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ries, but there is a whole Chamber full of sentences in the land, the very painting of the walles is wisedome, whence I learned this lesson. *Acerbum est ab eo ladi, de quo non poteris tuto queri* : it is a shrewde matter to be wrunge by him, against whom a man cannot with anie safetie open his mouth to make complaint. Sure I am that by practises and pollicies, the garment of Christ is torne in peeces, and the Church is ouertaken with such a flawe, that it is high time euery fugitiue of the faction were hurled with *Jonas* into the Sea. They thunder their sentence out of the clowdes, and contrarie to the rule of Gods Apostle, they take vpon them to iudge men before the time. Whosoeuer readeth the Epistle and treatise of *John Penrie* concerning Reformation, shal discouer thys swelling and sawcie humour in him against her Maiesties right honourable priuie Counsell.

I remember the wisedome of the land in a graue Oration deliuered in the Starre-chamber, compared our Nobilitie and men of marke, to the flowers that stand about the Princes Crowne, garnishing & giuing a grace vnto it, to deface any one of them, is an open iniurie offered to the Crowne it selfe. Howe *Penrie* or any Puritane, that reacheth at the ornaments of the Crowne, can be faithfull or dutifull to her Maiestie, I leaue it to the iudgement euen of the meanest that is but indued wyth common sence. I will let passe the graue testimonie of so graue a Counsellor, and set the axe of the word to the roote of this withered tree.

The great commaunder of the world, hath appointed certaine boundes and land marks vnto our lips. *Exo. 22. 28. Thou shalt not raile vpon the Iudges, nor speake euill of the Ruler of thy people.* You may resolue vpon this, that there is no time of the Moone sette for vs to open the Maister vaine. To charge her Ma. right honourable priuie Counsell, with insolencie, iniustice, murther in the highest degree, yea more, the very killing and crucifying

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cifying of Christ a fresh, is nothing els but to remoue the Land-marks and lymits by God prescribed, that neuer a a subiect heereafter might knowe his duetie. I warrant you the cunning Pap-maker knewe what he did, when he made choyse of no other spoone than a hatchet for such a mouth, no other lace then a halter for such a neck. Yet is *Penrie* become a man of law, he can frame an Inditement out of the Psalmes, against such as sit & taunte at theyr bretheren in euerie corner, when the plea may be turned vpon himselfe, in that none haue giuen theyr mouth vnto euill so much as he. Let me deale with him for it by interrogatories. Who had the ouersight of the Libell at Fawslie? *Iohn* of Wales: Who was corrector to the Presse at Couentrie? *Iohn* of Wales: Who wrote the last treatise of Reformation so full of slaunders, but *Iohn* of Wales? Is it so brother *Iohn*, can you byte and whine? then heare thy selfe indited againe by *Pasquill*. Thou hast railed vpon the Iudges, and spoken euill of the Rulers of thy people: thou hast ascended aboue the clowdes and made thy selfe like to the most High.

What sentence shall we looke for against him now? I must set the trumpet of *Esay* to my mouth, and deliuer him nothing but points of warre. Thou that hast sette thy throne aboue the starres, shalt be brought downe vnto the graue, the Princes shall sleepe in glorie, euery one in his own house, but thou shalt be troden as a carcasse vnder feete, & euery one that beholdeth thee shall say, is thys the iollie fellow that shooke kingdoms.

Hauiing giuen many hisses of the old serpent against his betters, in the Epistle to the treatise, in the treatise it selfe he begins to rolle vp his head within his scales, and would fayne proue that Puritans be no Traytors. Wyl' you see his reason? Because in the treasonable attempts against her Ma. these 31. yeeres, no one Puritane can be shewed, saith he, to haue had any part in them. Is thys the best prooffe he can affoorde vs? I am so sicke in the
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Stomache when I reade it, that if some of my freends did not hold my head, I shold cast euery minute of an houre; Hath the Toade no poyson before he spits it, and the Scorpion no sting in his tayle before hee thrusts it out? Be there no more Traytors in England then be taken? And is it such a matter as cannot be found, that euer anie Puritane became a Traytor? Without doubt he speakes like an Iland man, that imagins there be no more beastes abroad, then such as graze vpon the Mountains of Wales at home. You that are Oxford men, enquire whether *Walpoole* were not a Puritane when he forsooke you? and you that haue trauielled aunswere for me, whether he be not now a Iesuite, in the Italian Colledge of Iesuites at Rome? a sworne seruaunt to the Pope and counsel of Trent, reade the oath in the end of the booke you that haue the Counsel, and then resolue me whether no one instance may be giuen of any Puritane, that in all these thirtie one yeeres hath become a Traytor? I could reckon vp vnto him nowe, what excellent hope the English Cardinall conceiueth of a Puritane; he that hath such a dubble quartane of curiositie before he comes amongst them, will prooue passing trecherous, and passing superstitious as soone as he is burnt with the sunne of the Alpes.

But giue me leaue a little, to search what treason may be laid to Puritanes at home. Popish traytors hold, that they may excommunicate their King, if he hinder the building of theyr Church, and he being excommunicate, they say they are discharged of theyr obedience. If such a priuie Fistuloe doe not eate into the hearts of Puritans at home, I refer you to the Phisicians that discovered thys mischiefe before I was able to espie it. You shall finde such a matter in the Appendix to the first treatise of the Aunswer to the Abstract. They pitch themselves vpon a Law of Tenures for vassals & Lords, and would draw it out like a wier from subiects to Prin-

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ees, from which they are roundly beaten by a learned Ciuilian in the land. Aboue all other, reade the defence of the Answer to the Admonition, in the whole Treatise of the Princes right in matters Ecclesiasticall, beginning Pag. 694. My L. Archb. of Cant. hath so abused the Faction, and cut them in the skull, that they haue lyen groning and panting, breathing and bleeding euer since; many as blinde a Chirurgion as *Penrie*, endeavouring to close vp their woundes hath made them wider, and left them all desperate vpon their death bed. Considering how weake his Purgation is, let vs examine his Reformation, and try whether that be any stronger.

The first petition he makes, is for a preaching Ministerie, he comes in very late with this request, we haue thys alreadie. Thousands of able Ministers in the Church of England, number for number, no kingdome vnder heauen can shew the like. Neuerthelesse, because the reading of the word hath his place in our Church as well as preaching, it is vineger to his teeth, and maketh him very sawcie with his g. of Cant. He callengeth the Archb. for affirming reading to be preaching, wherein my Reformer doth nothing but play the Iugler, he packs vnder-boord, and shewes not how farre forth the Archb. hath affirmed it. Preaching, saith the reuerend father, is taken two waies in the holie Scriptures. Generally, as it signifies euery kind of instruction by the word. *Acts. 15. 21.* Where it is said, that *Moses* is preached in the Citties euery Sabboth, when *Moses* is read in the Citties euery Sabboth. Particularly, strictly, and vsuallie, preaching is taken for expounding the Scriptures, and applying the playster vnto the sore. He neyther sayth that reading is expounding, nor that reading is preaching, in respect of him that readeth, but in respect of Gods spyrite, which watereth the word, and makes it fruitfull to conuersion in vs when it is read. For prooffe wherof the testimonies of *S. Cyprian* and *Ma. Foxe* are there produced,

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duced, together with the example of *S. Augustine*, who was conuerted by reading the latter end of the 12. chap. to the Romains. *Cyprian* saith, that God himselfe speakes vnto vs when the Scriptures are read; and *Ma. Foxe* gynneth in his euidence of many that in the infancie of our Church, were brought out of darknes into light by reading, and hearing the newe Testament in the English tongue.

Penrie speakes not one word of all this, because he was built but for a Flie-boate, to take and leaue, when the skyrmish is too hote for him to tarrie, he may sette vp his sayles and runne away. It is a wonder to see with how terrible an out-cry he takes his heeles, charging the Archb. to be a deceiuer, to haue his right eye blinded, and to deserue to be condemned for an Hæretick. Tantara, tantara, is he fled indeede? let me sende a Sakar after him. Is the holy Ghost a deceiuer, that saith *Moses* is preached when *Moses* is read? Is the right eye and vnderstanding of God put out, because he commaunds the message of *Jeremie* to be set downe in writing, and to be read vnto his people? Are Christ and the Apostle to be condemnd for Hæreticks, because the one stode vp in the Synagogue on the Sabbath day to read, the other chargeth *Timothie* to giue attendance to reading till he com? Was the reading of the word when there went no preaching with it, no better then Swines blood before the Maiestie of GOD? Howe commeth it to passe then that God would haue it so? and why doth he attribute an effect of preaching vnto reading, Iere. 36. 2 affirming that by this meanes the people may heare and repent, and he may forgite them their iniquities?

I wyll thresh at his shoulders before I leaue him, let him make his complaint to his Maister *Cartwright*, and let him dresse him, if he please, when I haue done with him. It is not his emptie reply of emptie feeders, darke eyes, ill work-men to hasten the haruest, that shall stop
my

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my mouth. I looke for scholasticall graspes, and answers to so graue and weightie arguments; he may not thinke to beguile mine appetite as women do their children that cry for meate, when they giue them a bable to play withall. As a man comparing the ioy of heauen with the painfulness of feare, cannot say there is feare in heauen: yet as feare is taken for a reuerence, and admiration of the works, the wonders, the iustice, the trueth, and maiestie of God, it is no hard manner of speech at all, to say there is feare in heauen, feare in the holy Angels, feare in the bosoms of the blessed: so if you compare the exposition and application that are in preaching, as preaching is strictly taken, with the barenesse of reading, in respect of the person of him that readeth, you cannot say there is preaching in reading, nor that reading is preaching, without derogation vnto preaching: yet as preaching is taken in holy Scriptures for euery kinde of instruction by the word, the speech may be swallowed with ease enough, to say there is preaching in reading, and reading is preaching, as the Answer to the Admonition teacheth you.

Though they grinne with the mouth, grinde with the teeth, stampe with the feete, and take stones with the Iewes to hurle at me, this truth shall be defended against them all. Neuerthelesse, I wyll not be their vpholder which lye sleeping and snorting in their charges, vnapt or vnable to stand in the breach, or to run between the wrath of God and the people when the plague approacheth, for I wish with my heart that euery Parrish had a Watch-man, who with the tongue of the learned might call vpon them: but this is such a matter as cannot by all the Bishops in the land be brought to passe. For suppose that all they who cannot preach could be remoued, where will you finde sufficient men for so manie places as would be voide? If you goe to our Vniuersities, they cannot affoord you one for twentie, which
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matter T. C. saw well enough, when he had no other shift to aunswer this, but to say he looked for help from the Innes of Court. No doubt manie excellent learned wits, and religious mindes are nursed there, and suppose the Gentleman whose vnprinted booke I spake of, could find in his hart to make such an honorable change of life, as to forsake the barre to pleade for GOD, I doubt how many hundreds would follow him.

The Church of the Lande beeing still vnfurnishe, what shall we doe? I know what morsels *Penrie* would haue before he gapes, he will cry, let them be restored that are put to silence. If we should yeeld so much vnto him, (though the number of them also would not fill vp the emptie places) yet they must be examined by the Apostles rule of cutting and deuiding the word a right, and not one of them should be admitted, that hath not a steddie hand to cleaue iust where the ioynt is, where would they stande trowe you, which in stead of sound doctrine to feede our soules, haue giuen vs the wine of giddines to turne our braines? I wil not trouble them at this time with their triall by the touch-stone of *Contradictentes redarguere*, for then I should find them so ill appointed, that they must be throwne ouer the Pulpit as thicke as hoppes. Therefore *Penrie* began to gather his wits vnto him, when he limited his Petition to certaine bounds: he would haue able men in euerie Congregation within England, as farre as possibly they might be prouided. Heere his wit is at the fullest, and presentlie it beginneth to wane againe, fore-seeing the matter, though possible with God, impossible with vs, it is verie boldly doone of him, before he knowes the waie of his own spirit, to iudge the spirite of another man, and pronounce condemnation to a Bishop, before the tribunall seate of God, where he must stand to receiue sentence vpon himselfe.

What a watch had *S. Ierom* before his mouth, when

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writing against an erroneous Bishop (which neither all Warwicke, nor all Wales, shall euer be able to prooue by the Archb. of Canterburie) with great humilitie and humblenes of spirit, he sayd, that if the honour of the Priest-hoode, and reuerence of the very name of a Bishop did not with-hold him, and but that he called to minde the Apostles aunswer, *I knew not that he was high Priest*: he confesseth with what out-cryes and heate of tearmes he could finde in his heart to inueigh against him. If so learned a Father as S. *Jerom*, to whom *Cartwright* and *Penrie* may goe to schoole, had such a respect to the place & person of the Bishop of Ierusalem, euen then when he was suspected of the hæresies of *Origen* and *Arrius*, & refused personally to appeare in a Counsell to cleere himselfe, what a reuerend regard ought euerie one of vs to haue of the Bishops of Iesus Christ, which are and haue beene the very hands, whereby God hath deliuered his truth vnto vs? He that receiueth and honors them, receiues and honors not them so much as him, whose Bishops vndoubtedly they are. Heerein neighbour *Cartwright* I challenge you of a daungerous *Angina* in your throat, how durst you presume to make so lowde a lie as to say the B. of Sarisburie D. *Iuell*, cals the doctrine of the holy Ghost wantonnes? You would make vs belecue, that if humanitie stayd you not, you could breake vppe his graue and bite him beeing dead, whom you durst not looke in the face whilst he liued. That Bishop hath a great many learned sonnes, first taught by him in his house, afterwardes maintained by his purse in the vniuersitie, they are all of the nature of the Elephant, the more they see the blood of their Maister shed, the more their courage increaseth, and they breake with the greater force into the battaile. They haue all vowed to hale thee out of thy trenches by the head and eares, *Pasquill* is the meanest of them.

Moreouer brother *Penrie*, I challenge you, and the whole

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whole rabble of your confederates, for all your malepart, murderous, and bloodie rayling, against the Archb. of Canterburie, one of her Maiesties right honourable priuie Counsell, against whom it appeareth your tongues are bent, to shoote still in secrete, and not to cease tyll sathans quiuor be spent, and no venom left, for any Hæreticke to vse that shall come after you.

Assure your selfe, the more you reuile him, the greater will his honour be, the world sees it wel enough, and such as are not able to reade his works, may iustly imagine by the course you take, that whom you cannot conquer by learned writings, you goe about to kyll with words. What is this, I pray you, but to fall groueling to the earth in the questions and controuerfies scand betweene vs, and beeing downe, to vse the last refuge to kicke and spurne.

As for the reuerende Bishops of our soules, they know it better then I can tell them, that this is the waie, through which the Apostles of God were led, through good report and euill, as deceiuers and yet true; They are no better then the Prophets, which dwelt as it were in a nest of Hornets; They are not so good as their Ma. Christ, they must feeble the scourge of euill tongues as he hath doone. And though in this dogged generation and age of ours, wherein both Prelats & Princes are depraued, they liue euery day in danger to haue theyr skinnestorne, yet God for his Churches sake sprinckled ouer all the kingdoms of the world, shall giue them a bodie of brasse to withstande the enemye, and make them a patterne to other Nations.

The second venue the Welch-man hath bestowed vpon vs, is a wipe ouer the shinnes of the *Non Residents*, which me thinkes might very well be returned to the brother-hood of the faction in Warwick-shire, of which I haue seene more then I meane to name, mounted vpon their dubble Geldings, with theyr Wiues behinde

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them, ryding and iaunsling from place to place, to feaste among the Gentlemen of the Shyre, and retyre to theyr charge when the whole weeke is wasted in pleasure, to preache to Gods people vpon a full stomach. These be the fellowes that cannot away with a virgin Priest. Goe to, goe to, but for Cholericke diseases this scorching wether, I could point you out one by one, with a wette finger. Yet because that by the length of other mens frailties euery man may take the measure of himselfe, I will carrie my mouth in my hart, and let them passe, and though there be a pad in the straw that must be rousde, I haue taken out this lesson from the *VVise*; there is a time for speech, and a time for silence.

I will not flie from the cause to the person of men, but grapple with the Reformer hand to hand. He giues vs a voley of Scriptures against *Non Residents*, not one of them proouing the matter he takes vpon him. The places shall be singled out, that you may see howe his wits wandred one from another when he quoated them. Rom. 10. v. 14. The Apostle sayth, we cannot call vpon God without a Preacher. I graunt it. Nowe because we cannot worshippe him, before we haue learned howe to worship him, shall we say we cannot doe it when we haue beene taught it, except we haue a Preacher continually present with vs? I denie it. Tis to reason thus, *Mystresse Penrie* cannot call vpon GOD without the presence of a Preacher, ergo, she cannot pray in her bed without the presence of a Preacher. He coucheth that in the Scriptures which the Scriptures neuer meant.

To the next, to the next, more sacks to the Myll.
1. Cor. 9. v. 16. Paule confesseth he must of necessitie preach the Gospell, woe is him if he doe it not. And
1. Cor. 4. v. 2. The Minister must be faithfull. *Translat*, for this concludeth nothing, but a necessitie of teaching before learning, and in them that teach, a right cutte of the worde, without gigges or fancies of hæreticall and
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newe opinions. Thys tieth not a Preacher to one place continuailie. Forwarde Sir *Iohn*, you must change your argument. 1. Thes. 2. v. 10. The Thessalonians were witnesses of Paules behauiour among them. And 2. Thes. 3. 10. He desires to see their face. Giue me thy hande, this makes for me. When he was among them, then he was Resident, when he did long personally to be with them againe to teach them farther, then he was absent. ô Paule art thou guiltie of the blood of the Thessalonians? if not, woe be to that wretched mouth of Wales.

These places are too short in the waste to serue hys turne, he will be with vs to bring anone I doubt not. 1. Peter. 5. v. 2. The Minister must feede his flocke willingly. What of this? ergo he must neuer be away. Hoe Ball hoe, I perceiue the fellowe is bird eyed, he startles and snuffes at euery shadow. Is his braine so bitten with the frost, that no better prooffe will bud out of it? Yes I warrant you, either we goe to the wall nowe or neuer. Acts. 20. v. 18. 19. 20. Paule tels the Church of Ephesus, that he had beene among them at all seasons, and raught through euerie house. *All seasons*, and *Euerie house*. How like you this? A rodde for the Grammer boy, he dooth nothing but wrangle about words. What a stur haue we heere with *All* and *Euerie*? The word *All*, is taken sometimes in the Scriptures for all sorts, or all maner, as Luk. 11. v. 42. The Scribes and Pharisies are saide to tythe *Omne olus*, that is, all sorts, and all manner of hearbes, Minte, Cummin, Anise and the rest. Sometimes the word *All* in the Scriptures is taken for *Manie*. Rom. 5. v. 8. By the transgression of one, all are damned (as the Apostle there teacheth vs,) but by the benefit of one, all are saued, that is, *Manie*: for so he expoundeth himselfe in the next verse folowing, where he saith: that as by the first man *Adam*, there be many slaine, so by Christ there be many saued. To the poynt now, Paul was among the Ephesians at all seasons, not that he was neuer absent

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from them, for howe coulde he then haue preached in Macedonia and other places after he had preached at Ephesus? It falleth out answerable to this distinction, that his conuersation among them at all seasons, was all sorts of seasons, all manner of seasons, earely, and late, & manie seasons. In his absence from Ephesus, it may be that he lost some of his sheepe among the Ephesians, as he did among the Galathians, yet when he comes to Ephesus to see them, (determining to goe from thence to Ierusalem, concerning his former absence past, and his latter absence to ensue,) he washeth his handes from the blood of them all, and saith he is guiltie of none of them, in respect he had deliuered them al the counsels of God before. People may not looke to lay all vppon the Parsons shoulders, but they must search, and haue recourse vnto the Scriptures, which are able to make the man of God perfect.

By the end I haue giuen the Welch man to his *All*, he may stich vp his *Euerie* when it pleaseth him. Iohn. 1. v. 9. The Euangelist declareth Christ to be the true light, which lighteth *euerie* man that commeth into the world. Hath euerie man that is borne the light of Christ? happie were it then with Turkes Infidels, Atheists, and happie were it then with *Penrie*, for he should see, how vnto this day he hath reeled vp and downe like a drunken man, hauing no scriptures at all to stay himselfe vppon.

When the Apostle saith he taught the Ephesians through euerie house, he makes a difference betweene his publique preaching and priuate counsell, whereby when any were sicke or weake, or occasion required to giue them priuate exhortation, he went vnto them, to binde vppe the broken, and bring them into the folde, not that he did thys euerie day, or that he set his foote ouer euerie threshold that was in Ephesus? And thys is performed by our Ministers, which in visiting the sicke
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and breeding of peace betweene man and man, haue occasion sometime to goe from house to house.

Heere the Reformer beeing falne into the nette, and fearing it wold be some bodies chaunce to take him vp, tumbling and struggling to gette away, he curseth all those that goe about to aunswere him, neyther considering that the curse which is causeles shall not come, nor remembring the Apostles counsell, who exhorteth vs all to blesse, and not to curse, because we are the heyres of blessing. Thys is but a stone, throwne vp with furie into the ayre, and is likelie to fall vppon his owne pate, *Motus in autorem redit.*

To be aunswered by distinctions, that Chawlike may not beare the price of Cheese, nor copper be currant to goe for paiment, he thinks to fore-stall or to discourage vs, by terming it a scornfull reiecting of godly examples, and a matter altogether childish and vnlearned. Wherein you may behold, what violence he offereth to the holie Ghost, to the Apostle Paule, and to S. *Augustine*. Is the holie Ghost a scorner? Is Paule childish? Is *Augustine* that famous pillar of the Church vnlearned? The distinction wherewith I haue shaken off his prooffe, is taught me by the holy Ghost and the Apostle in the places cited, and by S. *Augustine*, *Enchirid. cap. 13. De correp. & Gra. cap. 14. and 4. Cont. Iul. cap. 8.*

Other excellent points I could presse and pinch him with to the like purpose, were I not contented to strike the winge, and come downe to his capacitie, whom I pittie to see so bare a schoole-man. He hath no way now to slyppe out of my handes, but to take sentrie in the Hospitall of Warwick, with this or some such like shift of descant; That Paule was an Apostle, who had the whole felde of the world to tyl, Apostles are now ceased in the Church, and euerie Minister is tied to a perticuler plow-lande, from which he may not be absent, as
Paule

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Paule was, from the places where he had planted. He perceiueſt not in all this, that I haue his leg in a ſtring ſtill, though I ſuffer him to flye to make me ſport, I can pull him in againe when I liſt. Indeeſe, the immediate calling of the Apoſtles, theyr working of myracles, theyr commiſſion to quarter out the world, is ceaſed, but in reſpect of preaching the word, in any place of the dominion wherein the Preacher liueth, though he haue a particuler plow-land of his owne, Apoſtles ceaſe not, but continue ſtill in the Church, & ſhall doe vntill the coming of Ieſus Chriſt. Ephe. 4, 11. The place is plaine. *He gaue ſome to be Apoſtles*, for howe long I pray you? *vnto the meaſure of the age of the fulnes of Chriſt*. Let them take heede how they deale with this authorite, for thys beeing a place vppon which they haue built theyr Preſbiterie, if they pull but one ſtraw out of the neſt, al their egges are broken.

How lawfull a matter it is for a Miniſter to be from his particuler plow-lande, when it tendeth to the commoditie of the ſame, by his conference abroad with better learned then himſelfe, or when it redowndes to the benefit of the whole Church of the kingdome wherein he liueth, or when he is called forth by the authoritie of his ſuperiours, is ſo ſoundly prooued, in the defence of the Aunſwere to the Admonition, by my L. Archb. of Cant. that I reioyce to trace after him aloofe, with reuerence and honour vnto his ſteppes. To be ſhort in thys poynt, and ſhut it vp, that I may the better withdrawe the Welch-man from ſeeking any ſuccour of T.C. concerning the two points alreadie handled, I wyll ſhewe you three pretie brawles betweene them, and ſo leaue Cartwright them cloſe together by the eares.

Cartwright
and Penrie,
both at
buffets.

Pag. 126.
line. 14.

John Penrie, in his treatiſe of Reformation, ſayth preaching is the onely ordinary meanes to worke fayth in the peoples harts. *Tho. Cartwright* ſaith, it is the moſt ordinarie meane, and moſt excellent, therein confeſſing
a leſſe

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a lesse ordinarie, and lesse excellent meane then preaching is. Againe, *John Penrie*, tyeth the Minister to a continuall feeding, vntill his Maister come, that his Maister may find hym so dooing. Wherein he considereth not, that the Pastor eyther preaching sometimes in another place out of his charge, continewes feeding; or conferring with the learned prouideth foode to be giuen to his fellow seruants in due time, and there-withall, hauing put out his talents to vse, and encreased them, shal at the last enter into his Maisters ioy. *T. C.* looseth the corde, and lets it out a great deale farther, for he holdes, that a Pastor may be absent from his Parish vppon occasion of necessarie worldly busines, it may be he meaneth about purchasing, as he hath doone.

MA T. 24
45 46.

Pag. 49.
sect. vi.

Last of all, *John Penrie*, to snatch vp the cord again, and tye him shorter, telleth vs that a Minister may put no Substitute in his roome, and so consequently cannot be absent. His prooffe for it, is in Ezechiell, Where the Priestes are reprobued for appointing others to take the charge of the Sanctuarie vnder them: a common faulte of his, to alleage Scripture before he vnderstandeth it. That place is not vnderstoode of enerie Substitute, but of vncircumcised Substitutes. *T. C.* seeing well enough though he say nothing, that litle help could be gathered out of this place, teacheth vs, that a Pastor may provide another in his absence if he be an able man. In these three assertions where the one of them dasheth out the others teeth, *T. C.* is the wariest of the two, for he treads nicelie, as one that daunceth vpon a lyne, mistrusting euery foote an ouer-turn: the Welch-man leapes bluntlie into the bryars with a lease on his shinne, caring not much whether head or heeles goe formost.

44.8.

The last poynt of Reformation to which the treatise leadeth me, is a desire the Reformer hath, that the Bishoppes of the land should be throwne downe, and the Iewes Synedrion set vp. And why? because from the be-

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beginning of the new Testament to the latter end of it, there is not a word spoken of a Lord Archbishop, nor a Lord Bishop. Will he neuer leaue to play the lubber? what a lazie, lowtish kind of argument is this, to reason *ab autoritate negative*? it is condemned and hyssed out of all Schooles of learning, had it beene a matter of salvation, I could haue borne with him to heare him reason negativelie from the authoritie of holy scriptures, and all Schooles of Phylosophers shoulde haue vailed the bonet vnto GOD; the case standing as it dooth I cannot but draw my mouth awrie. Not satisfied wyth the slippe he hath giuen the Vniuersities and Lawes of learning, he is as bolde with the Scriptures and schoole of Angels.

Bishops, sayth he, pollute the Church two wayes, the one is by theyr dealing in ciuill matters, the other, by theyr superioritie ouer inferiour Ministers. I might iustly scorne to looke vpon so foule a vomit, were I not perswaded, that the poyson beeing tasted before, the drinke I must giue you, will be the better welcom. His proofes for these two points are these. Math. 10. 24. 25. The Disciple is not aboue his Maister. &c. Which les-son our Sauour giueth his disciples, to encourage them to beare the persecution, hatred, nyppes, taunting, and euill speeches of the wicked, according to the patterne he had giuen the, inferring vpon it, that if they called the Maister of the house Belzebub, much more they would doe so to the seruaunt, and they must looke for the lyke intreatie. You see there is no such matter as the Reformer would force vpon vs. But you may imagine what a terrible burning fitte he is in, by his tossing and turning from place to place to recouer rest, though it torment him much the more.

From the tenth of S. Matnew, he thrustes himselfe into the 18. of S. Iohn. v. 36. *My kingdome* (saith our Sauiour) *is not of this world, if it were, my seruants would fight*

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fight for me. There was an accusation framed against our Sauour to put him to death, the maine poynt whereof was this, that he affected the Scepter, and sought inno-uation and change of the present state, whereupon Pilats interrogatorie ministred vnto him was, Art thou the king of the Iewes? Christes aunswere vnto him cleeres him of it. They might see by his proceedinges that he had no such pretence, for then he would haue sought it by Armes and inuasion, as they that hunt for kingdoms doe. No broyles nor commotion beeing made by him, or by his followers, they might perceiue he was wrongfully accused, to seeke any subuersion of the state. Thys is *Caluins* iudgment vpon that place. Had he founde it to make against mingling of Ecclesiasticall and ciuil authoritie in one perion, I dare auouch he wold haue bent the nose of this Canon vpon vs presentlie.

But when Christ saith there, *His kingdome is not of this world*, he takes it to be spoken in respect of the transitorinesse of worldly kingdoms, that must passe over the stage with all theyr pompe, and come to a winding vp at last, when his kingdome shall haue no end.

They that abused thys place, to prooue out of it, that the cause of Religion ought not to be defended by sword, though it be by sword inuaded, had a little more tincture from hence to lay vppon theyr opinion, than *Perrie* can haue, yet both are from the meaning of the texte. The other quotation of Iohn. 6. v. 15. helps him as little as this. Christes hyding himselfe out of the way when the people went about to make him king, was because he came to suffer, not to raigne: and to shew them theyr error, who thought it was in theyr power to make a king, the setting vp of Princes, pertaining not vnto them, but vnto God. To gather from thence, that a Minister may not deale in ciuil causes, is to reason as I heard an Ironmonger did in a Pulpit the last Summer, *Moses* refused to be the sonne of *Pharaohs* daughter, ergo, a

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Minister may not meddle in ciuill causes. Bounse, thers a gunne gone off, doe not the Bishops quake at thys? o that I could drawe him out of his hole, to print me the poynts which he hath preached, the spirite of the Prophets being subiect to the Prophets, and his spirite and doctrine examined by the spirite and doctrine of the Church of England, you should see me so clapper-claw him for it, that he should haue no ioy to runne into Reformation, before he be better learned. The pearle of the word, must not be weighed in those scales that men commonly vse to weigh their yron, it is a nicer work.

Now me thinkes the Reformer should smell ere I goe any further, that the rest of his reasons haue taken water, and are rotten before they come to shore. I see not one of his prooues that will abide the hammer, they are so beaten to powder by the examples of the old and new Testament. In the old you shall finde, that *Melchisedeck, Aron, Eli, and Samuel*, were both Priests & Iudges, they both offered Sacrifices, and sate vpon ciuill causes. In the newe Testament, Christ who refused to be made King of the Iewes, tooke vpon him to overthrow the tables of the money changers, and whipt the buyers and sellers out of the Temple. Paule also requested Timothie as a Iudge, to receiue no accusation against an Elder, but vnder two or three witnesses.

Thys authoritie beeing receiued from the Prince, vnder whom we liue, and being exercised in the Church vnder her. The B. of Sarisburie iudgeth to become Ecclesiasticall, in that it serueth to the furtheraunce of the Church. The matter hauing beene so well debated, and resolued vpon by so reuerend learned men, as with great studie and trauaile haue run the race before vs, to teache vs that come after howe to vse our weapons; I wonder how these feeble snayles, creeping but yesterdaie out of shoppes and Grammer-schools, dare thrust out their feeble hornes, against so tough and mighty aduersaries.

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Moreover, it is very strange to consider howe many gashes the Faction haue giuen vnto themselues, in denying this iurisdiction vnto our Ministerie, and seeking it vnto theyr owne, wherein they will haue some of theyr Elders to be gouerning and preaching Elders, to handle the word and the sword together; and whereas our Bishops receiue their authoritie from her Maiestie, exercising it in her name and vnder her, *Tho. Cartwright* would haue his authoritie to be aboue her, in the ruling of the Church, and her Maiestie to be fitted vnto him, and to his Alder-men, as the hangings to the house.

Looke what a pittifull Megrim it is, that troubleth them in this poynt, the like God wot maketh theyr braines to crow in the superioritie of Bishoppes aboue theyr bretheren. Are all Ministers I beseech you of equall authoritie? Howe then commaundeth *Paule Titus* and *Timothie*, and they obey him in the matters he giueth them in charge? Is he that is directed and commaunded, equall with him that directeth and commaundeth? Theyr crosse-blowe of *Fellowe labourers*, will not saue theyr ribbes, if they be no better Fencers.

The Archb. and inferior Minister are both equal, in respect of theyr fight in the Lordes battailes, as the Generall of the fielde and the common Souldiours are, but not in respect of ordering and disposing of the fight, when euery Souldiour is appointed to his place. Thys equalitie beeing hatched by *Aerius*, it is well prooued by Ma. Doctor *Bancroft* in his Sermon at *Paules crosse*, both out of *Epiphanius* and *S. Augustine*, to haue beene condemned for an hærese, with the consent of the whole Church.

When *S. Jerome* heares of such a matter, he wonders at it. For the Bishop of Ierusalem beeing requested to appeare in a Counsell, and refusing it, sent one *Isidorus* a Priest in his stead, a Bishoppe was looked for, a Priest came, who to couer the Bishops absence, had nothing to

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allege but that it was all one, and the authoritie of the one, as great as the other, because he was a man of God that sent, and a man of God that came. *Nihil interest inter Presbyterum et Episcopum, eadem dignitas mittentis et missi: hoc satis imperat, in portu et ducitur naufragium.* What, saith S. Ierom, is there no difference betweene a Priest and a Bishop? is the dignitie of him that is sent, as great as his that sendeth him? This is spoken without wit or learning, and this is euen at the first putting into harbour, to cast away the ship.

The first lifting vp of a Bishop, as S. Ierom noteth, was the very phisicke of the Church against Schisme, least euery man drawing his owne priuate way, the ioynts of Gods house should be puld one from another, and so the building fall.

The weakest light in the worldé may well discerné, that this busie seeking of an equalitie among the Clergie, is the practise of *Nahash* with the men of *Iabesh* when they were besieged. He would admitte no conditions of peace with them, except he might thrust out theyr right eyes, and bring a shame vpon all Israell. Bishops were lifted vppe into the highest places of the Church, as the right eyes of the people of the Lorde, to keepe watch against Schisme & Hæresie; no peace, no truce, no silence, no agreement will be gotten at the handes of the Faction, except we suffer them to bore out these eyes, that a shame and reproche may be brought vpon all Religion.

This is the conclusion of *Penries* prayer in his Epistle to the *Treatise*, that the Bishoppes may be thrust as one man out of the Church, and the name of them forgotten in Israell for euer. Nowe is the broode of hell broken loose, the Church is a besieged *Iabesh*, the deuill hauing whetted the sword of Spayne against it, & finding open force to be nothing worth, he calls out his *Pia-*ners, and sets *Martin* and *Penrie* a worke to vndermine

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it. But heere is our comfort. As the spirit of God came vpon *Saul*, and stung him forward, to put to sword, and to scatter the hoste of *Nahash* in such sorte, that there were not two of them left together; The spirite of the Lord shall come vpon her Maiestie, and kindle her sacred hart with a newe courage to strike home, that there may not one couple of the Faction be left together in the Realme of Englande, not so much as to binde vppe each others woundes, nor one to be-mone another.

What is it els to desire this equalitie, but that euery man might be his owne iudge, and teach what he wyll in his owne charge, when he hath no Bishoppe aboue him to controll him? Howe dangerous this is in the high and hidden misteries of the worde, a man may perceiue by experience in common matters, for euen in things dailie subiect vnto our senses, a mans owne aduice, is commonly the worst counsellor he can haue. *Salomon* who was a great deale wiser then any Sect-master euer was, or wyll be, hath giuen vs warning. That if a man beginne once to be wise in his owne conceite, there is greater hope of a foole then of him. And I dare a- uouch, that whosoever is possessed with an ouerwee- ning, or giues too much credit vnto himselfe, needeth not to be tempted of the deuill, because he is a tempter, and a deuill vnto himselfe.

At the deliuey of the Lawe in Sinay, GOD com-
maunded his people to be folded up, and to stand with-
in the barres, vppon paine of death; At the deliuerie of
the Gospell, our Sauour branded his sheepe with these
two marks, *hearing*, and *following*. They must harken to
the voice of him that teacheth, and followe the trace of
him that leadeth; they may neither commaund, nor goe
before. When they beginne to snuffe vppe the winde
in theyr noses, like the wilde Ass in the Wildernesse,
which tyreth all that follow her; when they stande vpon
the pinnacle of euery Tower & Castle, built in the ayre
by

Exo. 19.

IOH. 10. 3.

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by theyr owne conceite, and say to the Bishoppes as the people did to *Jeremie*, *What soeuer commeth out of our own mouth, that will we doe*, then they are verie easie to be de-
ceiued. And then it fareth with them, as it did wyth the Disciples of our blessed Sauour, he appearing vnto them vpon the Sea, they tooke him for a spirit, and imagining theyr Maister to be a bugge, they grewe verie fearefull of a great benefit.

Such a dazling it is that afflicteth the eyes of our Reformers, our Maister Iesus offereth himselfe vnto vs in thys excellent gouernment of the Church, by graue and learned Lorde Bishoppes, but they mistake it to be Satanicall, and tremble and quake at theyr own commoditie.

But to come to anker, if they be of one fayth, and one hope with vs, let them helpe to twine vppe a three-fold corde, and become of one hart with vs. Let witte, which is windie obtaine the lesse, that Charitie which edifieth may gaine the more. No doubt but our Sauour had an especiall care of the vnitie of his Church, both when he made his request vnto his father, that we might be one as the father and he are one, and when he tooke his leaue of his Church with so kinde a farewell, *My peace I giue you, my peace I leaue vnto you*

If this peace wyll not be had at theyr handes, that haue so long troubled the Church of GOD among vs I cast them my Gauntlet, take it vp who dares, *Martin* or any other, that can drawe out any Quintessence of villanie beyoynde *Martin*, the cause shall not want a Champion.

I haue nowe gallopped the field to make choyse of the ground where my battaile shall be planted. And when I haue sent you the *May-game of Martinisme*, at the next setting my foote into the styroppe after it, the signet shall be giuen, and the field fought. Whatsoeuer hath beene written to any purpose of cyther side, shal be ledde

of Pasquils Apologie.

ledde out into the plaine, the foote-men and horse, finall shotte and artillerie shall be placed: euery troupe, wing and Squadron ordered, and the banners displayed. Therewithall I will make both Armies meete, and the battaile ioyne, bullet to bullet, staffe to staffe, pyke to pyke, and sworde to sworde; the blowes dealt, and the breache made vpon the Puritanes shall be discovered, you shall see who be false and who be fledde, what Captaines are slaine, and what Ensignes taken.

It shall be shewen howe like a good Generall the Archb. of Canterburie hath behaued himselfe with his battle-axe, and howe the braynes of *Tho. Cartwright* flye thys way and that way, battered and beaten out, euery bone in his bodie pittifullie broken, and his guttes trayling vpon the grounde: heere a legge, and there an arme, of his followers shall be gathered vppe, and the carcases of the deade, like a quarrie of Deare at a generall hunting, hurled vppon a heape. Wherein my Supplication shall be to the Queenes most excellent Maiestie at the end, that our Conquerors returning from the chace, may by vertue of her highnesse fauour and authoritie, holde still the honour which they haue wonne, and well deserued, in the seruice of GOD, and the crowne of England.

Therefore as the Reformer hath made proclamation for Armour and Munition, desiring you to help him to a booke of Church discipline, which he sayth was written in the dayes of King *Edward* the sixt, the Authors whereof, he sayth, were *M. Cranmer*, and Sir *John Cheeke*. The like proclamation make I in his behalfe, because mine, peraduenture, will come to more handes then his. Furnish him I pray you, the better he is provided, the greater honour it will be to ouerthrowe him. I would be glad he should haue it, (if there be any such) and sette downe what he can ere I come foorth againe, that I may driue all before me, and roote out the verie

The first part

name of a Puritane from vnder heauen.

In which exployt, as *Berzillai* the Gileadite, refused to courte it in his age, refining that place to hys Sunnes, as fitter for younger yeeres; So, I beseeche all our Bishoppes, Doctours, and auncient men, vpon whose siluer heads the Almond-tree hath blossomde, to giue vp this taske to me, and sitte and iudge of my labours. The spirite of the Lord assisting me, opportunitie, and other circumstaunces concurring with it, I trust they shall see me pricke it, and prauce it, like a *Caualliero* that hath learned to manage Armes. From my Castell and Collours at London stone the 2. of Iuly. *Anno. 1590.*

FINIS.

